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**THE PART OF HUMANITARIAN EDUCATION IN THE  
OVERCOMING OF HISTORICAL STEREOTYPES  
(BASING ON THE PATTERNS  
OF UKRAINIAN-POLISH RELATIONS)**

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The article covers the place and part of humanitarian education in the process of overcoming of Ukrainian-Polish historical stereotypes and intolerance, especially those which appeared in the time of World War II. The author gave a number of examples of successful projects which allowed to start the cooperation between both nations in this process. The article also contains personal opinion of the author concerning this issue.

*Key words:* stereotypes, tolerance, education, Ukraine, Poland

Some of the most common causes of mutual misunderstanding and the cases of ethnic intolerance are connected with historical stereotypes, which still exist in many nations of the world and influence civic relations inside the nations as well as on the international level. Moreover, there are still situations, which lead to the imbroglio in the relations between countries and even to wars. One of the most vivid examples of such situation is the invasion of Russian Federation in Crimea and Eastern Ukraine, when historical propagandist myth of “banderivtsi”, which evolved into historical stereotype in the psychology of Russians, became the reason of Russian mass support of the attack.

There are many more of such examples. That is why, the detailed study of issues, connected with stereotypes is still vital as it can define the methods and means of overcoming such prejudices. Exactly at this level appears the necessity of the determination of the part and the place of humanitarian education in the process of studying and overcoming such phenomenon as intolerance, conditioned by historical stereotypes.

Taking into consideration the exceptional possibilities of humanitarian education in the spread of scientific, ideological, and psychological means of avoiding new and elimination of existing prejudices, it should be regarded as a part of the basis for overcoming ethnic, international, religious, political, and race intolerance. Higher humanitarian education is a special part of this basis as universities and other higher education institutions are able to both, implement the methods of overcoming the stereotypes and create scientific backgrounds for this process. Moreover, scientific research, which is conducted at universities, can set a base for a system of factoids

that can be integrated into educational, political, and public development. This can result in elimination of one of the main reasons for intolerance – historical stereotypes.

The process of such integration includes one part, which can make the overcoming of historic and other stereotypes in the attitude to other nations much faster. This is common scientific research that includes educational and methodological discussions, which bring different ethnic, national, and social groups together in the debate over historical past and particularly over those events that led to the appearance of prejudices. Immediate implementation of the results of such discussions into educational process will allow creating whole system of intolerance elimination that will have long lasting effect.

Ukrainian-Polish cooperation in the field of overcoming historical stereotypes and creating high level of tolerance in ethnic and international relationship can serve as an example for other countries and groups. As it is widely known, the history of Ukrainian-Polish relations brought to life a complicated system of historical prejudices, which deeply penetrated into the common psychology of both nations. At the same time, just after the proclamation of Ukraine's independence in 1991, many people were ready to overcome the stereotypes and set conditions for cooperation. The most active among them were those who worked in the education system and/or performed research in the domain of humanities. These included historians of both countries.

Many civil society groups and political circles supported the initiatives of scholars and educators. In short time, these initiatives were widely presented in different media, which turned them into a complicated process that is still developing.

In 1990s the basement for Ukrainian-Polish cooperation in the area of humanities was set up. At the beginning of the twenty first century this cooperation tuned into hard work which covers all sides of civic development of both nations. The most important part of this process is the work of universities. This can give us certain example that will define the level on mutual Ukrainian-Polish work on the field of overcoming historical intolerance in the relationship of the two nations.

What concerns the themes that are being worked at, the largest part belongs to the period of the Second World War as this is the time that brought the most stereotypes to Ukrainian-Polish relations.

Already in 1992 the representatives of scientific and cultural circles started “Polish-Ukrainian Studies”, which were meant to hold seminars, conferences, AMD workshops under the common title “Ukraine-Poland: Historical Heritage, Civic Consciousness, and Statehood” The first of many conferences took place in 1992 in Kamianets Podilsky. It was organized by Ukrainian and Polish societies, among which were Republican Association of Ukrainian Scholars, South-East Scientific Institute, The Institute of Ukrainian Studies of Ukrainian National Academy of Science. The Institute of History of Ukraine, The Ivan Franko National University of Lviv, the Taras Shevchenko National University of Kyiv and other higher education institutions joined later. The results of the meetings were published in collections of articles and materials under

the title “Ukraine-Poland: Historical Heritage and Civil Consciousness”<sup>1</sup>. The most discussed issues concerned Ukrainian-Polish relationship in 20th century, particularly during the period between the two world wars during the World War.<sup>2</sup>

Another important event in the process of overcoming historical stereotypes in the relationship between Poland and Ukraine was the project, which was supposed to raise those issues of common history that brought the most misunderstanding. The Second World War was the priority here, too.<sup>3</sup> The founders of this project were the representatives of humanitarian education institutions and different research groups of both, Poland and Ukraine. They started publishing the periodical article collection under the same title that the project had – “Ukraine - Poland: Difficult Issues”<sup>4</sup>

Another initiative that involve the widest public was the system of measures called “Ukraine, Poland, and Germany in Europe” started by such centers of humanitarian education as Ivan Franko National University of Lviv, Ukraine, Yuri Fedkovych National University of Chernivtsi, Ukraine, Rzeszow University, Poland, European Institute, Germany, and many others. The project led to five comprehensive scientific conferences, dozens of seminars, many meetings and discussions during 2004-2007. The results of this project have been successfully used in education as well as in scientific research in all three mentioned countries. In 2007 the representatives of Russian and Hungarian universities joined the project.<sup>5</sup> The project themes included those which concerned the relationship of Poland, Ukraine and Germany and their integration and cooperation within European Union and the rejection of intolerance in international relations.<sup>6</sup>

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<sup>1</sup> Україна-Польща: історична спадщина і суспільна свідомість. – Київ: Либідь, 1993. – С. 5–6

<sup>2</sup> Швагуляк М. З історії українсько-польських взаємин напередодні та під час німецько-польської війни 1939 / М. Швагуляк // Україна-Польща: історична спадщина і суспільна свідомість. – Київ: Либідь, 1993. – С. 232–241; Степень С. Пояки і українці в II Речі Посполитій: спроба діалогу / С. Степень // Україна-Польща: історична спадщина і суспільна свідомість. – Київ: Либідь, 1993. – С. 211–222; Pudlo K. Polityka Państwa Polskiego wobec ludności ukraińskiej (1944–1991) / K. Pudlo // Україна-Польща: історична спадщина і суспільна свідомість. – Київ: Либідь, 1993. – С. 225–262.

<sup>3</sup> Сергійчук В. Український національний самостійницький рух в Західній Україні в 1939–1944 / В. Сергійчук // Україна-Польща: важкі питання. – Варшава: Tugsa, 1998. – С. 67–86; Айненкель А. Політика Польщі відносно українців у міжвоєнний період. Вибрані проблеми. / А. Айненкель // Україна-Польща: важкі питання. – Варшава: Tugsa, 1998. – С. 11–29; Піскунович Г. Польське підпілля на південно-східних кресах Другої Речі Посполитої у 1939–1945 / Г. Піскунович // Україна-Польща: важкі питання. – Варшава: Tugsa, 1998. – С. 172–190.

<sup>4</sup> Україна-Польща: важкі питання. – Варшава: Tugsa, 1998. – 246 с.

<sup>5</sup> Україна, Польща, Німеччина в Європі. – Львів, 2007. – С. 16.

<sup>6</sup> Струтинський В. Місце України в зовнішній політиці Республіки Польща / В. Струтинський // Україна, Польща, Німеччина в Європі. – Львів, 2007. – С. 222–236; Прішмайер-Ткоч В. Фальшива альтернатива? Критичний аналіз європейської політики добросусідства стосовно України / В. Прішмайер-Ткоч // Україна, Польща, Німеччина в Європі. – Львів, 2007. – С. 195–222; Баран З. Стан та перспективи інтеграції України до ЄС / Баран З. // Україна, Польща, Німеччина в Європі. – Львів, 2007. – С. 260–266.

In general, the mentioned examples of educational and scientific work in the field of overcoming historical stereotypes are just small part of whole wave of cooperation, which has been taking place for 25 years. Nowadays, Ukrainian - Polish relations are the most active and the most positive of all times. This cooperation cultural, scientific, educational, civil, and economic fields; it resulted in the creation of common humanitarian, civil, sociological, and youth institutions. Moreover, he churches have been actively taking part the spread of ideas that propagate mutual tolerance.<sup>7</sup>

The process, mentioned above, is extremely important for understanding the work being done by the institutions of research and education. These institutions took a difficult task to eliminate the prejudices that have been developing for a very long time and formed during devastating events like World War Two.

Thus, everyone who works in the domain of education and research has to keep to a proper approach in teaching scientific and popular material in order to avoid creating any stereotypes in the minds of pupils and students. There are many factors that should be rejected in educational process. These are:

1. Extrapolation, which means translocation of negative image of certain person onto whole nation, social group or army.

2. Politization, which is the use of certain historical events for the formation of negative opinion in order to gain high play political rating among exact social or ethnic groups. It also includes the use of political close clichés and propaganda to characterize certain events PR people.

3. Hyperbolization - exaggeration or hiding the real importance of certain events or personalia in historical process and deliberate use of false or changed data in order to form propaganda.

4. Verbalization, which is the use of words that play the role of negative clichés or propaganda terms in order to characterize certain nations, social groups, armies, people, and events.

Thus, modern level of contacts and cooperation between nations and social groups allows teachers and researchers to deeply participate in the creation of values system that can promote the overcome of historical stereotypes and intolerance. The process of this creation has been successfully implemented in Ukraine although there still much work to be done.

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<sup>7</sup> *Перевезій В.* Проблеми українсько-польського порозумінн на початку XXI століття та роль релігійних організацій у їх розв'язанні / В. Перевезій // *Католицький оглядач.* – 20015. – 15 квітня.

**РОЛЬ ГУМАНІТАРНОЇ ОСВІТИ  
У ПОДОЛАННІ ІСТОРИЧНИХ СТЕРЕОТИПІВ  
(НА ПРИКЛАДІ УКРАЇНСЬКО-ПОЛЬСЬКИХ ВІДНОСИН)**

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У статті охарактеризовані місце і роль гуманітарної освіти в процесі подолання польсько-українських історичних стереотипів і формування системи цінностей, які здатні припинити прояви нетерпимості у відносинах обох народів. Автор наводить ряд прикладів успішних проектів, пов'язаних з гуманітарною освітою, що змогли почати процес ліквідації історичних стереотипів (особливо тих, які з'явилися під час і після Другої світової війни) і описує своє розуміння цієї проблеми.

*Ключові слова:* стереотипи, толерантність, освіта, Україна, Польща.

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